

## Chapter 4C

### Lessons for Empowered (*Vivaykee*) Mind from Ramayana and Qur'an

#### उत्तरकाण्ड

362 चौपाई: सुनु खगपति यह कथा पावनी । त्रिविध ताप भव-भय-दावनी । ।  
महाराजकर सुभ अभिषेका । सुनत लहहिं नर बिरति बिबेका । । U/15

362. Kaakabhushunddi said to Garurha, "Shree Raama's life story purifies the listener of his sins if the listener so intends. Its message removes the three kinds of suffering, caused by himself, by a living being and by gods, the last such as accidents, lightening and floods. Even hearing the story up to Shree Raama's coronation develops detachment and true discrimination in listeners."

**Qur'an S. 42 : 26. And He listens to those who believe and do deeds of righteousness,**

ज़िक ए खुदा or conversation about Allah, His doings, our experience or of exchange of experiences between devotees of His grace, listening to songs in His praise as *Quawwalis* are, or even the Qur'an in music and any activity connected with Him, have all the same merit as remembering Him by His 99 names in the Qur'an. I could not find in the Qur'an a prohibition against music in praise of Allah or of Qur'an sung in Indian modes of music or in राग ।

363 चौ: जे सकाम नर सुनहिं जे गावहिं । सुख संपति नाना बिधि पावहिं । ।  
सुरदुर्लभ सुख करि जग माहीं । अन्तकाल रघु-पति-पुर जाहीं । । U/15

363. Kaakabhushunddi continued, "Those who, with some noble desire listen to understand its message and narrate Shree Raama's story, enjoy in life that happiness which is difficult even for some gods to get. After that, they reach His abode and never return to the earth."

(See Gita 8:14-16)

It is true of the Qur'an and of all Holy Books too.

**Qur'an S. 5 : 83. And when they listen to the revelation received by the Messenger**  
**Qur'an S. 7 : 204. When the Qur'an is read, listen to it with attention**  
**Qur'an S. 39 : 18. Those who listen to the Word, and follow the best (meaning) in it**

364 चौ: सुनहिं विमुक्त बिरत अरु बिषई । लहहिं भगति गति संपति नई । । U/15

364 Kaakabhushunddi continued, "By listening to Shree Raama's story, the liberated, the detached from the world and the worldly, such as a householder, get renewed devotion to him."

365 चौ: बिरति बिबेक भगति दृढकरनी । मोह नदी कहं सुन्दर तरनी । । U/15

365. Kaakabhushunddi continued, "Shree Raama's life story with its message strengthens a man's detachment from worldly attractions, sharpens discrimination and makes his devotion to God firm as a rock. The world is a river of ignorance caused by man's attachment to it. For crossing the river and gaining knowledge, this story is a beautiful boat."

**362 – 365**, Not details of or belief in the story of Shri Raama in Ramayana bestow benefits to non-Hindus but the lessons from couplets in Ramayana do benefit all because they are of intrinsic merit and within the ethos of all religions. The listener or seeker of the glory of Allah and of the study of holy books of all religions finds the same Allah in all God centred religions and gets all these benefits. I could not find specific prohibition in so many words in the Qur'an against a *Morin* (devotee) looking into the Holy books of other religions for the glory of Allah that can have 99 names in the Qur'an and can have millions from the day man developed the awareness of God in him. I could not find a specific prohibition that Allah could not be called by any other name than Allah. If there was such a prohibition then the Qur'an could not have 99 names that refer to Allah.

**Qur'an S. 5 : 55 Allah, the messenger and devotees are your real friends. They comprise holy company.**

**Qur'an S. 73 : 20, So He hath turned to you (in mercy)...read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah. for Allah is Oft-Forgiving, Most Merciful.**

366 चौः सब के प्रिय सेवक यह नीती । मोरे अधक दास पर प्रीती । । U/16

366. Shree Raama said to those who accompanied him to Ayodhya from the battlefield, **"It is a norm of society that he who serves one is dear to one. I love those most who serve me as a slave."**

God loves those who become His slaves by their choice.

**Qur'an S. 3 : 30, Allah is full of kindness to those who serve Him.**

**Qur'an S. 2 : 268, And Allah careth for all.**

370 चौः संत असंतह कै असि करनी । जिमि कुठार चन्दन आचरनी । ।  
काटइ परसु मलय सुनु भाई । निज गुन देइ सुगन्ध बसाई । । U/37

370. Shree Raama said to Bharata, **"The relationship between men of divine vision and wicked persons is similar to that of the fragrant sandalwood tree and an axe. The tree returns the cruelty of the axe by making it fragrant."**

**Qur'an S. 23 : 96, Repel evil with that which is best.**

**Qur'an S. 41 : 34, Repel (Evil) with what is better.**

Better and best here mean good.

371 चौः विषय अलंपट सील गुनाकर । परदुख दुख सुख सुख देखे पर । ।  
सम अभूतरिपु विमद बिरागी । लोभामरष हरष भय त्यागी । । U/38

371. Shree Raama continued, **"Men of divine vision are not attracted by worldly objects. They are peace loving and virtuous. They suffer in sympathy with others and are happy in others' prosperity. They treat everyone alike, have no enemies, are free from the intoxication of pride and are non-attached to anything. They give up greed, anger, happiness and fear."** In short, they become desireless and therefore fearless.

Detachment advances or is a sign of advancement into more virtuous life

**Qur'an S. 18. 46. Wealth and sons are allurements of the life of this world: But the things that endure,**

**Qur'an 19 :76, And Allah doth advance in guidance those who seek guidance: and the things that endure**

372 चौः कोमलचित दीनन्ह पर दाया । मन बच क्रम मम भगति अमाया । ।  
सबहिं मानप्रद आपु अमानी । भरत प्रानसम मम ते प्राणी । । U/38

372 Shree Raama continued, The loved ones of Shri Raama are "Those that are compassionate towards the distressed. They are guilelessly devoted to me by their thought, word and deed. They respect all but are themselves not proud. O Bharata! Such persons are as dear to me as my life."

373 चौः बिगतकाम मम नाम परायन । सान्ति बिरति बिनती मुदितायन । ।  
सीतलता सरलता मइत्री । द्विज-पद-प्रीति धरमजनयित्री । । U/38

373. Shree Raama continued, "Those who have no expectation of the fulfilment of any desire, steadfastly repeat my name, acquire tranquility, detachment and humility, are always happy with everyone, are sweet tempered and straightforward, are friendly and lovingly respect those Brahmins who create interest in a man in following his *dharma* are as dear to me as my own life."

374 चौः यह सब लच्छन बसहिं जासु उर । जानहु तात सन्त सन्तत फुर । ।  
सम दम नियम नीति नहिं डोलहिं । परुष बचन कबहुं नहिं बोलहिं । । U/38

374. Shree Raama continued, "Those who possess all these virtues should be considered truly as men of attainments. Those who attain serenity after control of their mind, senses and worldly desires, are disciplined and never waver in propriety or use painful language are as dear to me as my own life."

375 दोः निन्दा अस्तुति उभय सम ममता मम पदकंज ।  
ते सज्जन मम प्रानप्रिय गुनमन्दिर सुखपुंज । । U/38

375. Shree Raama continued, "Those who accept praise and blame evenly and love devotion to me are as dear to me as my own life. They are the repository of virtue and happiness, that is, others can emulate their example and receive happiness from them."

**371 to 375 (See couplets Nos. 282, 354, 386)** These present qualities of good persons that persevere in goodness by their faith in the reality of God as their succour. This perseverance purifies their mind to bestow on them divine vision (*vivaykee* mind).

Qur'an repeats goodness and purity both. In other persons, these qualities surface only occasionally and momentarily.

376 चौः सुनहु असन्तन्ह केर सुभाऊ । भूलेहु संगति करिय न काऊ । ।  
तिन्ह कर संग सदा दूखदाई । जिमि कपिलहिं घालहि हरहाई । । U/39

376. Shree Raama continued, "Now listen to the nature of the wicked. Never be in their company even inadvertently. Their company inflicts pain. This happens in the same way as a wicked cow led a gentle cow for grazing stealthily in a green field. Alert to its own mischief, the wicked cow slipped out unharmed. The gentle cow was caught and beaten,"

377 चौः खलन्ह हृदय अति ताप बिसेखी । जरहिं सदा परसंपति देखी । ।  
जहं कहुं निन्दा सुनइ पराई । हरषहिं मनहुं परी निधि पाई । । U/39

377. Shree Raama continued, "**On others' prosperity, the wicked simmer with jealousy. On others' denigration, they are happy as if finding a treasure.**"

378 चौः काम-क्रोध-मद-लोभ-परायन । निर्दय कपटी कुटिल मलायन । ।  
बयरु अकारन सब काहु सों । जो कर हित अनहित ताहु सों । ।U/39

378. Shree Raama continued, "**The wicked are set on the satisfaction of desires, lust, anger, pride and greed. They are cruel, deceitful, crooked and sinful. For them everyone is an enemy without cause. They hurt even their benefactors.**"

379 चौः झूठइ लेना झूठइ देना । झूठइ भोजन झूठ चबेना । ।  
बोलहिं मधुरबचन जिमि मोरा । खाहिं महाअहि हृदय कठोरा । ।U/39

379. Shree Raama continued, "**The dealings of the wicked are founded in lies. Lies are their daily bread or their means of livelihood. They speak sweetly as a peacock to conceal their evil intent and are also as cruel, which it becomes by eating poisonous snakes.**"

The lesson is that what we imbibe makes us what we are. The body imbibes by the mouth and the mind by our five senses. Grace before meal takes care of what we eat and provides all that we need regardless of the quality or quantity of a meal, prayer takes care of the five senses. Lies are the role of the tongue the only sense that has two roles of taste and speech.

**Qur'an 5 : 91, abstain from intoxicants,**

**Qur'an 5 : 4 ...lawful ... as (food)...are...good and pure... eat...but pronounce the name of Allah over it...**

**Qur'an 5 : 87 ...commit no excess.. (applies to food and all enjoyment through the five senses)**

380 दोः परद्रोही पर-दार-रत परधन परअपवाद ।  
ते नर पांवर पापमय देह धरे मनुजाद । ।U/39

380. Shree Raama continued, "**The wicked are inimical to all. They run after others' wives and wealth and are ever ready to criticize others falsely. Such mean and low persons are demons in the form of sinful human beings.**"

381 चौः लोभइ ओढन लोभइ डासन । सिस्नोदर-पर जम-पुर-त्रासन । ।  
काहु कै जौं सुनहि बड़ाई । स्वास लेहिं जनु जूड़ी आई । ।U/40

381. Shree Raama continued, "**The wicked are always wallowing in greed. It is comfort for them. In the way of animals, they live for pleasure, pride, dominance, food, sex, sleep, and in fear. They are so lustful and frightful that even those in hell are afraid of them. Alternatively, they are not afraid of hell. Hearing a good person praised, they sigh as if suffering from the rigour of some fever.**"

382 चौः जब काहु कै देखहिं विपती । सुखि भये मानहु जगनृपती । ।  
स्वारथरत परिवारबिरोधी । लंपट काम लोभ अति क्रोधी । । U/40

382. Shree Raama continued, "**Upon seeing someone in trouble, the wicked are happy, as if they became rulers of the world. Their selfishness makes them even their family's enemy. They are evil, lustful, greedy and full of anger.**"

383 चौः मातु पिता गुरु विप्र न मानहिं । आपु गये अरु घालहिं आनहिं । ।  
करहिं माहेबस द्रोह परावा । सन्त-संग हरिकथा न भावा । । U/40

383. Shree Raama continued, "The wicked do not respect their mother, father guru or learned Brahmins. Being fallen, they drag others to ruination. They develop animosity towards others because of their blind attachment to selfish desires. They dislike men of divine vision and any talk about God."

384 चौः अव-गुन-सिन्धु मन्दमति कामी । वेदविदूषक पर-धन-स्वामी । ।  
विप्रद्रोह सुरद्रोह विसेषा । दंभ कपट जिय धरे सुबेषा । ।U/40

384. Shree Raama continued, "The wicked are as full of vice as the ocean is full of water. They are dull-witted and lustful. In the manner of clowns, they deride the Vedas. They usurp others' wealth. They are particularly hostile to learned Brahmins and gods. They are deceitful and hypocrites but keep up appearance."

For Islam it translates as those hostile to knowledge and belief.

385 दोः ऐसे अधम मनुज खल कृतयुग त्रेता नाहिं ।  
द्वार कुछक वृन्द बहु होइहहिं कलिजुग माहिं । ।U/40

385. Shree Raama continued, "Such mean and wicked men were not found in the first age *Satyayuga* and were rare in the second age *Traytaayuga*. In the third age, *Dwaaparayuga*, they were only here and there. In *Kaliyuga* today however, they are in large numbers."

Nos. 376 to 385 enumerate bad qualities in men that all religions agree upon. Tulsidas enumerates them to facilitate our ability to spot each for us to be alert to avoid them.(See Nos. 12, 16, 114 in 4A and 389)

The expression Allah loves not... in the Qur'an enumerates bad qualities, e.g.,

**Qur'an S. 2 : 190,... Allah loveth not transgressors.**

**Qur'an S. 3 : 32... who reject Faith.**

**Qur'an 3 : 57... who do wrong.**

**Qur'an S. 4 : 36... the arrogant, the vainglorious.**

**Qur'an S. 4 : 107... one given to perfidy and crime.**

**Qur'an 5 : 64... who do mischief.**

**Qur'an S. 5 : 87... given to excess.**

**Qur'an S. 6 : 141... the wasters.**

**Qur'an S. 7 : 55... who trespass beyond bounds.**

**Qur'an S. 8 : 58. loveth not the treacherous.**

**Qur'an S. 2 : 276, He loveth not creatures ungrateful and wicked.**

386 चौः परहित सरिस धर्म नहिं भाई । परपीड़ा सम नहिं अधमाई ।  
निरनय सकल पुरान बेद कर । कहेउं तात जानहिं कोबिद नर । ।U/41

<sup>1</sup>386. Shree Raama continued, "I tell you, O Bharata, the conclusion of all the Vedas and the Puranas which is also known to the learned. It is, that no *dharma* equals doing good to others. No meanness equals hurting others."

Doing good to all sums up all virtues because goodness arises from love for all.

**Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you**

**Qur'an S. 2 : 222, S. 9 : 111. Allah loveth those who make themselves pure.**

**Qur'an S. 2 : 195. S. 3 : 134. Allah loveth those who do good.**

**Qur'an S. 2 : 222. Allah loves those who turn to Him constantly**

**Qur'an S. 3 : 76. Allah loves those who act aright.**

**Qur'an S. 5 : 14, Allah loveth those who are kind.**

**Qur'an S. 3 : 146. Allah Loves those who are firm and steadfast.**

**Qur'an S. 3 : 159. Allah loves those who put their trust (in Him).**

**Qur'an S. 5 : 42. Allah loveth those who judge in equity.**

Avoiding the ways of the wicked enumerated in **couplets Nos. 376 to 385** also makes one good.  
(See also couplet No. 259 in Ch. 4B)

387 चौः नर सरीर धरि जे परपीरा । करहिं ते सहहिं महा-भव-भीरा । ।  
करहिं मोहबस नर अघ नाना । स्वारथरत परलोक नसाना । ।U/41

387. Shree Raama continued, "Even after being gifted with a human body, those who hurt others suffer through rebirth on the earth. Pressed by attachment to worldly pleasures, people commit all manner of sins in selfishness and ruin their afterlife."

**Qur'an S. 9 : 38, ...ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter?...**

**Qur'an S. 6 : 135 ...in the Hereafter; certain it is that the wrongdoers will not prosper.**

(See couplet No. 393)

388 चौः कालरूप तिन्ह कहं मैं भ्राता । सुभ अरु असुभ करम-फल-दाता । ।  
अस बिचारि जे परमसयाने । भजहिं मोहि संसृतिदुख जाने । ।  
त्यागहिं कर्म सुभा-सुभ-दायक । भजहिं मोहि सुर-नर-मुनि-नायक । ।U/41

388. Shree Raama continued, "O brother Bharata! I am death personified for wicked people because I give consequences of good or bad deeds to all. Knowing the suffering of the cycle of rebirth on the earth, the wise, sages and gods always remember me and give up deeds which bring about good and bad consequences."  
(See couplet No. 265 in Ch. 4B)

Allah is the dispenser of justice so the wise remember Him.

**Qur'an S. 6 : 115 The word of the Lord...in justice none can change...**

**Qur'an S. 16. 90, Allah commands justice...,**

389 दोः सुनहु तात माया कृत गुन अरु दोष अनेक ।  
गुन यह उभय न देखियहिं देखिय सो अबिबेक । ।U/41  
उमा जे राम-चरन-रत बि-गत-काम-मद-क्रोध ।  
निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध । ।U/112  
जड़ चेतन गुन-दोष-मय बिस्व कीन्ह करतार ।  
सन्त हंस गुन गहहिं पय परिहरि बारि-बिकार । ।B/6

389. Shree Raama continued, "O brother! All the virtues and vices are brought about in the world by *maya*. It is a virtue to be unconcerned with them. Our concern shows lack of our sense of discrimination between real and unreal."

Shiva said, "O Umaa! Shree Raama's devotee, who is free from lust, pride and anger, sees his own master Shree Raama in all. With whom can he be inimical?"

Brahmaa made the world of sentient and insentient objects full of virtues and vices. Men of divine vision pick up virtues and leave vices, as a legendary swan separates water and drinks milk.

The reality is that Allah creates everything. Every entity in the Creation is performing its role assigned for the continuance of the Creation.

**Qur'an S. 6 : 59, Not a leaf doth fall but with His knowledge.**

**Qur'an S. 5 : 100 ...Not equal are things that are bad and things that are good... the bad may dazzle thee;... (Also see couplet No. 385.)**

The power of any of the six passions in us makes us like or dislike a role thereby we attribute merit and faults or qualities to persons or entities. If we understand this truth of a role, we ignore all qualities and are *vivaykee*. In practical life this *vivayka* makes us careful to choose the good. An ant also picks up only sugar from grains of sand.

390 चौः बड़े भाग मानुषतनु पावा । सुरदुर्लभ सब ग्रन्थिं गावा । ।  
साधनधाम मोच्छ कर द्वारा । पाइ न जेहि परलोक संवारा । । U/43

390. Shree Raama said to the citizens of Ayodhya, "**Scriptures declare that a man gets his human body as a result of his extreme good fortune. Even gods find it difficult to get it. It is the repository of means to achieve all and is the gateway to liberation. After securing it, a man who does not provide for his afterlife will beat his head in remorse.**

The reason why gods find it difficult to get a human body is given in 'A Practical Indian Philosophy,' by Prakash Narain.

Islam does not believe in rebirth but the Qur'an places great emphasis on the hereafter. Our body therefore becomes an instrument for the hereafter. It ceases to be the be all and end all of our existence on the earth to allow the body to regress towards the animal in us to negate our hereafter. Islam recognizes that the human body is Allah's highest gift to us in comparison to all forms of life. For all our needs in the world we reach Allah.

**Qur'an S. 7 : 165. It is He Who hath made you (His) agents, inheritors of the earth**  
**Qur'an S. 2 : 200, ...There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.**  
**Qur'an S. 2 : 201, ... And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"**

391 दोः सो परत्र दुक्क पाव्इ स्लिं अर्थिन्स पचिइ ।  
कालहि कर्महि ईस्वरहि मिथ्या दोष लगाइ । । U/43

391. Shree Raama continued, "**Beating his head in remorse, he will suffer in his afterlife and blame it on his bad time, his bad deeds and God.**"

**Qur'an S. 53 : 29, Therefore shun those who turn away from Our Message and desire nothing but the life of this world.**

392 चौः एहि तन कर फल बिषय न भाई । स्वरगउ स्वल्प अन्त दुखदाई । ।  
नरतनु पाइ बिषय मन देहीं । पलटि सुधा ते सठ बिष लेहीं । । U/44

392. Shree Raama continued, "**Man does not get his body for only worldly pleasures. Even heavenly bliss is short-lived and gives suffering at its end. To use the body only for worldly pleasures is as foolish as choosing deadly poison for ambrosia.**"

**Qur'an S. 2 : 200, ...There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.**

**Qur'an S. 2 : 201, ... And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"**

393 दोः जो न तरइ भवसागर नर समाज अस पाइ ।  
सो कृत निन्दक मन्दमति आतम-हन-गति जाइ । । U/44

393. Shree Raama continued, **"The human body has all the means for crossing the ocean of rebirth. After getting it, if a man does not cross this ocean in life, he does the wrong thing. Alternatively, he is not grateful to God for the gift of the human body. Such a man is dull-witted and goes to hell."**

**387, 390-393** Islam is clear about the use of our human body in the world.

**Qur'an S., 2 : 86, These are the people who buy the life of this world at the price of the hereafter.**

**Qur'an S. 11 : 15-16, Those who desire the life of the present and its litter... there is nothing hereafter but Fire.**

**Qur'an S. 42 : 30, Any that desires the tith of this world, We grant somewhat thereof, ut he has no share or lot in the Hereafter.**

**Qur'an S. 10 : 4, ...He may reward...those who believe and work righteousness; ... who reject... a Penalty...**

**Qur'an S.14 : 3, ...who love the life of this world more than Hereafter...world are astray by a long distance.**

394 चौः भगति सुतंत्र सकल-सुख-खानी । बिनु सतसंग न पावहिं प्रानी ।  
पुन्यपुंज बिनु मिलहिं न सन्ता । सतसंगति संसृति कर अन्ता । । U/45

394. Shree Raama continued, **"Devotion to God is an independent path and is the source of all happiness. A man seldom takes to it without benefiting from the company of holy persons. He finds this company if he has done a number of meritorious deeds. Holy company secures freedom from rebirth."**  
(See couplet No. 10 in Ch. 4A)

Islam emphasizes our role as servants of Allah which is the essence of devotion based on conduct. Islam also has devotion based on love.

**Qur'an S. 37 : 169 ...Servants of Allah sincere (and devoted).**

**Qur'an S. 3 : 31 If you do love Allah,...Allah will love you**

Meritorious deeds are

**Qur'an S. 4 : 36, Do good to parents, kinsfolk, orphans, those in need, neighbours who are near and strangers and companion by your side, the way farer ye meet and slaves.**

**Qur'an S. 2 : 195...but do good; for Allah loveth those who do good.**

**Qur'an S. 10 : 4, ...those who believe and work righteousness...**

We meet holy persons by God's grace

**Qur'an S. 10 : 100 No soul can believe except by the will of Allah...**

**Qur'an S. 5 : 84, We long for our Lord to admit us to the company of the righteous**

**Qur'an S. 9 : 119, Be with those who are true**

397 चौः बयरु न बिग्रह आस न त्रासा । सुखमय ताहि सदा सब आसा । ।  
अनारंभ अनिकेत अमानी । अनघ अरोष दच्छ विग्यानी । । U/46

397. Shree Raama continued, **"Some men have no animosity towards or quarrel with or hope or fear from anyone** because they believe that God provides for and protects them. **Some always get happiness for themselves and for all around them. Some do not embark upon multifarious deeds. (See cplt. No. 265 in Ch. 4B) Some have no attachment to their family. (See cplt. No. 327 in Ch. 4B) Some have no pride** of any acquisition or of knowledge or of the 'I' as the doer in them. **(See cplt. No. 66 in Ch. 4A and No. 240 in Ch. 4B) Some avoid sin and bad temper, are adept and knowledgeable with devotion."**

Good qualities are enumerated in cplt. **Nos. 282 in Ch. 4B, 386 and Nos. 354 and 272 in Ch. 4B** show how we can become good persons.

398 चौः प्रीति सदा सज्जन संसर्गा । तृण सम विषय स्वर्ग अपवर्गा । ।  
 भगति पच्छ हठ नहिं सठताई । दुष्ट तर्क सब दूरि बहाई । । U/46  
 सुनहु सकल पुरजन मम बानी । कहहुं न कछु ममता उर आनी । ।  
 नहिं अनीति नहिं कछु प्रभुताई । सुनहु करहु जौ तम्हहिं सुहाई । । U/43

398. Shree Raama continued, **"Some always love holy company. Some treat the happiness of the world, heaven and salvation together as worthless as a piece of straw. Some hold fast to the path of devotion but are free from wickedness. Some keep away all kinds of mal-intentioned arguments in religious matters,"** the intoxicating bliss from these virtues is known only to such men. **(See Gita 10:41)**

**"O citizens! I am not saying something out of my ego or attachment. Nor am I saying something against propriety or tradition. Nor am I exercising my authority as a King. Just listen to me and then act as you deem fit."** In the couplet after the next, Shree Raama is shown to have said, **"Please stop me without fear if I say something inappropriate."**

This couplet refers to Gita 4 : 11 that emphasizes that all seekers' paths lead to God. And, Gita 7 : 21-22 makes it our duty to strengthen their faith in the followers of other religions (read spirituality in them) by our understanding other religions to be able to help others, The words 'mal-intentioned arguments' in the couplet refer to an attempt to denigrate others' beliefs, demolish them, or convert the others to our beliefs.

**Qur'an S. 10 : 99 If it had been thy Lord's will, they would all have believed...**

**Qur'an S. 2 : 256 Let there be no compulsion in religion...**

**397 – 398,** Direct devotion to God is easier than other paths. It is free from difficulty of means for progress such as a guru for yoga, *yajna*, disciplines. Our devotion prevents the obstinacy of the only way. Devotion to God purifies our heart and mind. **(See couplet No. 360 in Ch. 4B)**

For Islam it translates into becoming sincere and devoted servants of Allah that is repeated in the Qur'an. See **Qur'an S. 3 : 15, 16 and 17 Notes 356 and 357.**

**Qur'an S. 5 : 48...To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people...**

**Qur'an S. 6 : 108. Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance.**

**Qur'an S. 2 : 256, Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.**

Compulsion takes many forms that are painful too.

399 चौः हेतुरहित जग जुग उपकारी । तुम्ह तुम्हार सेवक असुरारी । ।

स्वारथमीत सकल जग माहीं । सपनेहु प्रभु परमारथ नाहीं । । U/47  
अस सिख तुम्ह बिनु देइ न कोऊ । मातु पिता स्वारथरत ओऊ । । U/47

399. Citizens of Ayodhya responded to Shree Raama, "O conqueror of demons, Shree Raama! Your devotees and you selflessly and without cause benefit others. One calls the other a friend for selfish ends. Even in one's dream one does not think of the other's highest good, liberation, or of helping him to attain it."

O Shree Raama! Even parents look to their own interest and teach their children worldly matters and not their ultimate good. Only you have no self-interest and so tell us what is in our best interest.  
(See couplet No. 294 in Ch. 4B)

400 चौः छूटइ मल कि मलहि के धोयें । धृत कि पाव कोउ बारि बिलोयें । ।  
प्रेम भगति जल बिनु रघुराई । अभि-अन्तर-मल कबहुं न जाई । ।  
सोइ सर्वग्य तग्य सोइ पंडित । सोइ गुनगृह बिग्यान अखंडित । ।  
दच्छ सकल-लच्छन-जुत सोई । जा के पद-सरोज-रति होई । । U/49

400. Vasishththa said to Shree Raama, "Can dirt from a cloth be washed away by washing the cloth with dirt? Never. Can butter be churned out of water? Never. Devotion of love for you through service of love of all, O Shree Raama, is the water that alone washes away the dirt in our heart. He who is your devotee is the all knowing or the knower of the cause of all causes or is learned in scriptures, or can recognize virtue, or has experienced the indestructible Brahman, or is all virtuous and adept in every way."

This message refers to both good and bad deeds to result in their consequences to be borne by the doer. For Hindus both result in rebirth. Islam does not believe in rebirth. Islam emphasizes purity available to all to free us from adverse consequences as

**Qur'an S. 24 : 21 ..were it not for ...Allah ...not one...would ever have been pure; but Allah doth purify whom He pleases. (They are...**

**Qur'an S. 37 : 40 But the sincere (and devoted) Servants of Allah**

**(See also couplet No. 318 in Ch. 4B)**

402 चौः रामचरित जे सुनत अघाहीं । रस बिसेष जाना तिन्ह नाहीं । ।  
जीवनमुक्त महामुनि जेऊ । हरिगुन सुनहिं निरन्तर तेऊ । । U/53

402. Paarvatee said to Shiva, "Those who get satiated with listening to Shree Raama's life story and understanding its message, have not enjoyed its depth and excellence. Even liberated men and spiritually advanced sages constantly listen to Hari's glory."

This refers to those whose love for Allah is not deep and sincere both. So they are soon satiated with reading or hearing about His grace when its beneficiaries narrate their experiences of it.

**(See couplet No. 464)**

403 चौः उपजइ रामचरन बिस्वासा । भवनिधि तर नर बिनहिं प्रयासा । । U/55

403. Shiva said to Paarvatee, "When a man develops reverential faith in devotion to Shree Raama" as a result of listening to His story, "the man frees himself from rebirth without much labour."

So Islam provides

**Qur'an S.73 : 20, Read ye, therefore. As much of the Qur'an as may be easy (for you)**

**Qur'an S. 5 : 55 Allah, the messenger and devotees are your real friends. They comprise holy company. (See also couplet No. 365)**

404 दो: बिनु सतसंग न हरिकथा तेहि बिनु मोह न भाग ।  
मोह गये बिनु रामपद होइ न दृढ़ अनुराग । ।U/61  
चौ: मिलहिं न रघुपति बिनु अनुरागा । किये जोग जप ग्यान बिरागा । ।U/62

404. Shiva said to Garurha, "Without the company of holy men, one does not hear about God. Without hearing about Him, worldly attachment does not disappear. Without that, firm devotion to Shree Raama does not develop. A man can do meditation, repetition of incantations, acquire Knowledge or develop detachment from the world but, without a yearning, a devotee cannot secure Shree Raama."  
(See couplets Nos. 360 and 302 in Ch. 4B)

405 चौ: प्रभुमाया बलवन्त भवानी । जाहि न मोह कवन अस ग्यानी ।U/62

405. Shiva said to Paarvatee, "Shree Raama's *maya* is so powerful that even a man of Knowledge cannot escape its ravages."

Islam has no concept of *Maya*. An Indian Muslim knows it. When any of the six passions overpower us, we become blind to realities around us and are in *Maya*. *Maya* is described in **couplet No. 272** in Ch. 4B

406 दो: सिब बिरंचि कहं मोहइ को हइ बपुरा आन ।  
अस जिय जानि भजहिं मुनि मायापति भगवान । ।U/62

406. Tulsidas comments, "Shree Raama's *maya* can overpower even Shiva and Brahmaa. Who else can dare it? Knowing this, sages worship the master of that *maya*, namely, Shree Raama Himself."

407 दो: ब्यापि रहेउ संसार महुं मायकटक प्रचंड ।  
सेनापति कामादि भट दंभ कपट पाखंड । ।  
सो दासि रघुबीर कै समुझै मिथ्या सोपि ।  
छूट न राम-कृपा बिनु नाथ कहउं पद रोपि । ।U/71

407. Kaakabhushundi said to Garurha, "The powerful army of *maya* is in every quarter of the world. Lust and passions are its generals. Hypocrisy, deceit and heresy are its three champions in battle. This *maya* is Shree Raama's slave. When a man understands it, it is found to be unreal. Even then, I maintain that without His grace *maya* does not let go a man from its clutches."

**406-406** The power of six passions overwhelms all incltiding saints and gods. Attractiveness of the world is comparable to that of a beautiful woman for a lustful man. (See cplts. Nos. 272, 299 in Ch. 4B)

408 चौ: जो माया सब जगहि नचावा । जासु चरित लखि काहु न पावा । ।  
सोइ प्रभु भूबिलास खगराजा । नाच नटी इव सहित समाजा । ।U/72

408. Kaakabhushundi continued, "Maya makes the entire world dance. None can see or understand its doings. The play of Shree Raama's brow makes *maya* dance along with her troupe."  
(See couplets Nos. 272, 299 in Ch. 4B)

410 चौः जे मतिमलिन बिषयबस कामी । प्रभु पर मोह धरहिं इमि स्वामी । ।  
हरि बिषइक अस मोह बिहंगा । सपनेहुं नहिं अग्यान-प्रसंगा । ।  
ते सठ हठबस संसय करहीं । निज अग्यान राम पर धरहीं । ।U/73

410. Kaakabhushunddi continued, "**The dull-witted engrossed in sensuous desires think that God lives in ignorance** caused by His attachment to His creation. **To think of God being attached or ignorant is wrong. The wicked in their obstinacy lay their own ignorance upon God.**"

The lesson is to free our intellect from passions.

**Qur'an S.14 : 3, Those who love the life of this world ...are astray by a long distance.**

So, be attached to Allah by becoming his devoted servants.

(See couplet No. 415)

411 दोः निर्गुनरूप सुलभ अति सगुन न जानहिं कोइ ।  
सुगम अगम नाना चरित सुनि मुनिमन भ्रम होइ । ।U/73  
चरित राम के सगुन भवानी । तरकि न जाहिं बुद्धि बल बानी । ।L/74  
जिन्ह के अगुन न सगुन बिबेका । जल्पहिं कल्पित बचन अनेका । ।  
हरि-माया-बस जगत भ्रमाहीं । तिन्हहिं कहत कछु अघटित नाहीं । ।B/115

411. Kaakabhushunddi continued, "**It is very easy to accept the formless aspect of God. None can however understand Him when He assumes a visible form in a human Incarnation. It is because His deeds are simple as well as mysterious. Hearing about them, doubts arise even in the minds of spiritually advanced sages.**"

Shiva said to Paarvatee, "**Shree Raama's actions as an Incarnation of God cannot be explained by arguments.**"

**Those who have not realized the truth of either of the two aspects of God, fabricate gossip. Maya makes them run from pillar to post, in search of peace. They can say anything on the subject.**

(See couplet No. 65 in Ch. 4A)

Experience of the reality of God is common in many followers in all religions. Exchange of experiences often have similar features. They can differ in the vastness of situations that bring about the experience that is often in the form of an identical conclusion. Similarly, views about God without intimate experience of Him vary with the level of intellect and the background of cultures.

412 चौः सुनहु राम कर सहज सुभाऊ । जन अभिमान न राखहिं काऊ । ।  
संसुतिमूल सूलप्रद नाना । सकल-सोक-दायक अभिमाना । ।U/74

412. Kaakabhushunddi continued, "**It is Shree Raama's nature that He does not allow pride to remain in His devotees. It is the root of all manner of suffering and grief including that of rebirths.**"

Pride is pollution and by His guidance Allah purifies His good devotee that becomes proud.

**Qur'an S. 23 : 3, Who avoid vain talk**

**Qur'an S. 4 : 36, For Allah loveth not the arrogant, the vainglorious.**

413 चौः जिमि सिसु तन ब्रन होइ गुसाई । मातु चिराव कठिन की नाई । ।  
दोः तिमि रघुपति निज दास कर हरहिं मान हित लागि । ।U/74

413. Kaakabhushunddi continued, "**A mother heartlessly cuts open the boil on her baby's body for its rapid healing. Similarly, Shree Raama destroys pride for the devotee's good.**"

412-413 Out of His love for His devotees, Allah removes pride from them by removing from them the thing of which the devotees are proud. This explains the end of proud civilizations and the outlasting of the humble *ahinsic* Indian civilization in the millions. A handful of leaders do not make a civilization.

**Qur'an S. 4 : 36, For Allah loveth not the arrogant, the vainglorious. (See couplet No. 415)**  
**Qur'an S. 33 : 35, ... for men and women who humble themselves... has Allah prepared forgiveness and great reward.**

414 चौः ग्यान अखंड एक सीताबर । मायाबस्य जीव सचराचर । ।  
 जौं सब के रह ग्यान एकरस । ईस्वर जीवहि भेद कहहु कस । ।  
 मायाबस्य जीव अभिमानी । ईसबस्य माया गुनखानी । ।  
 परबस जीव स्वबस भगवन्ता । जीव अनेक एक श्रीकन्ता । ।  
 मुधा भेद जद्यपि कृत माया । विनु हरि जाइ न कोटि उपाया । । U/78

414. Kaakabhushunddi continued, "**Shree Raama personifies the one and only Knowledge that there is which is indivisible. All animate or inanimate creatures are ignorant under the control of *maya*. If all men acquire that one Knowledge that there is, there will be no difference between man and God. Man is proud, not knowing that He is controlled by *maya*. God controls *Maya* with all its modes. Man is dependent and God is the independent controller of *maya*. Men are innumerable, God is one. The difference between God and man is a *mayaic* illusion. Even after trying to get rid of it, this illusion persists. Only God's grace frees a man from this illusion.**"

Total knowledge is that after knowing which nothing remains to be known. We gain it after realizing the oneness of our reality with that of God or *aatmajnaana*. It is merging in Allah, not sharing knowledge with Him because He is **वाहिद उल लाशरीक** (not sharable).

**Qur'an S. 2 : 32 Thou hath taught us; in truth it is Thou Who art perfect in Knowledge and wisdom.**

**Qur'an S. 2 : 255 nor shall they compass aught of His knowledge except as He willeth**  
 (See couplet No. 148 in Ch. 4A)

**Qur'an S. 35 :15. O ye men! It is ye that have need of Allah. but Allah is the One Free of all wants, worthy of all praise.**

415 चौः निज सिद्धान्त सुनावउं तोही । सुनि मन धरु सब तजि भजु मोही । ।  
 पुनि पुनि सत्य कहउं तोहि पाहीं । मोहि सेवकसम प्रिय कोउ नाहीं । । U/86  
 दोः पुरुष निपुंसक नारि नर जीव चराचर कोइ ।  
 भगति भाव भजि कपट तजि मोहि परम प्रिय सोइ । । U/87

415. Shree Raama said to Kaakabhushunddi, "**I shall tell you my principle. Please bear it carefully in mind. Leave aside all other beliefs, means, hopes, or what you rely upon, for your wellbeing and security, and continuously recite my name and worship me. I repeat that none is dearer to me than my devotee who serves me. Whether it is a man, eunuch, woman, a male or female being, sentient or insentient, whoever gives up hypocrisy and remembers me in a spirit of devotion, is most endearing to me.**"

Sincere and devoted servant of Allah is repeated in the Qur'an at many places. See

**Qur'an S. 37 : 40, 37 : 172, 39 : 10 and so on.**

**Qur'an S. 2. 195, 3 : 134... Allah loveth those who do good. S. 2 : 222... who turn to Him constantly. 3 : 76... act aright. . 3 : 146... are firm and steadfast. 3 : 159... who put their trust (in Him). 5 : 43... who judge in equity. 9 : 108... make themselves pure. 49 : 9... are fair and just.. S. 37 : 40, 37 : 172, 39 : 10 and so on.**

When we strive for virtues enumerated in **couplet No. 282 in Ch, 4B** we become Allah's devotees because the virtuous are nourished and protected only by Allah.

(See also couplets Nos. 15 in 4A, and 272, 318 in Ch. 4B)

416 चौः भगतिहीन बिरंचि किन होई । सब जीवहु सम प्रिय मोहि सोई । ।  
भगतिवन्त अति नीचउ प्राणी । मोहि प्रानप्रिय असि मम बानी । ।U/86

416. Shree Raama continued, "I assure you that if Brahmaa had no devotion to me in him, he would be as dear to me as any other being. But if the lowest creature that breathes or exists is devoted to me, it is as dear to me as my life."

For description of Allah's devotees see **couplet No. 415**

417 सोरठाः बिनु गुरु होइ कि ग्यान ग्यान कि होइ बिराग बिनु ।  
गावहिं बेद पुरान सुख कि लहिअ हरिभगति बिनु । ।U/89

417. Kaakabhushunddi said to Garurha, "How can a man acquire Knowledge without the help of a guru or without non-attachment? The Vedas and the Puranas declare that a man cannot get happiness without devotion to God."

In Islam Allah is the only guru because His knowledge is beyond that of His messenger. So, Allah Himself guides.

**Qur'an S. 2 : 107, And besides Him you have neither patron nor helper.**

**Qur'an S. 29 : 69 We guide him**

**Qur'an S. 93 : 7 guides wanderers.**

**Qur'an S. 2 : 255 nor shall they compass aught of His knowledge except as He willeth**

(See also **couplet No. 148 in Ch. 4A**)

418 चौः कवनिउ सिद्धि कि बिनु बिस्वासा ।  
बिनु हरिभजन कि भव-भय-नासा । ।U/90

418. Kaakabhushunddi continued, "Unless a man has such faith in himself that he can complete the work he has taken up, no work from the smallest to the biggest, can be completed. Without remembering God constantly, a man cannot destroy his fear of rebirths."

419 दोः बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु ।  
रामकृपा बिनु सपनेहुं मन न लहहि बिस्रामु । ।U/90

419. Kaakabhushunddi continued, "Without the faith that he can secure Shree Raama through devotion, a man cannot become His devotee. Without devotion to Him, Shree Raama is not pleased. Without His grace, a man has no peace of mind even in his dream."

**418-419** Experience of faith begets faith is an axiom. When we treat all work as duty that Allah entrusted to us to be diligently done and dedicate it to Allah, we experience His grace tangibly. This experience is proof of the value of our faith to strengthen our persistence in it for our munificence. This is an experience of all devotees that enables a religion to survive.

420 चौः गुरु बिनु भवनिधि तरइ न कोई । जौं बिरंचि-शंकार-सम होई । ।U/93

420. Kaakabhushunddi continued, "Even if a man is Shiva's or Brahmaa's equal, without a guru he cannot cross the worldly ocean."  
(See couplets Nos. 87, 157 in Ch. 4A)

421 चौः जप तप ब्रत मख सम दम दाना । विरति विवेक जोग विग्याना । ।

सब कर फल रघु-पति-पद प्रेमा । तेहि बिनु कोउ न पावइ छेमा । । U/95

421. Kaakabhushunddi continued, **"Repeating a sacred incantation, observing fasts and austerities, performing sacrificial rites, attaining serenity after controlling the mind and the five senses, fasting, doing charity, giving up attachment to the world, learning discrimination, converging all faculties on securing liberation (yoga), acquiring Knowledge and experiencing that Knowledge, all result in one thing, the love for Shree Raama. Without that love no one can get well-being and bliss."**

All the above paths to Allah become one and require purified thought, speech and deeds motivated by love for expression of sincerity and service of man as service of God as खिदमत ए खल्क . खिदमत ए खुदा । All paths are available in all religions including Islam. A few of the many similar quotations from the Qur'an in couplets Nos. 282 in Ch. 4B and 415 show that we mostly reach Allah through our dealings with society in the manner Allah has shown in the Qur'an,

422 चौः जेहि तें कछु निज स्वारथ होई । तेहि पर ममता कर सब कोई । । U/95  
स्वारथ सांच जीव कहूं एहा । मन-क्रम-बचब रामपद नेहा । ।  
सोइ पावन सोइ सुभग सरीरा । जो तनु पाइ भजिय रघुबीरा । । U/96

422. Kaakabhushunddi continued, **"A man calls that person his own who benefits him. A man gains his highest benefit by his thought, word and deed, if he loves Shree Raama. Only such a man's body is charming and purifies others which is used for remembering God for devotion to Him."**

**Qur'an S. 3 : 31. Say: "If ye do love Allah...: Allah will love you...  
Qur'an S. 98 : 7, Those who have faith and do righteous deeds--they are the best of creatures.**

423 चौः तजउं न तनु निज इच्छा मरना ।  
तनु बिनु बेद भजन नहिं बरना । । U/96

423 Kaakabhushunddi continued, **"I can give up my body when I wish. But I do not do so because the Vedas do not say that without a body one can remember God and sing His praise."**

**422-423** The best use of our body is for achieving that that Allah loves and avoiding that that takes us astray as shown in couplet Nos. **415** and **385**, respectively.

424 चौः नारिबिबस नर सकल गोसाई । नाचहिं नटमरकट की नाई । । U/99

424. Kaakabhushunddi continued, **"All men are under the control of women and dance to their tune as trained monkeys."**  
(See couplet No. 272 in Ch. 4B)

425 चौः बिप्र निरच्छर लोलुप कामी । निराचार सठ वृषलीस्वामी । । U/100

425. Kaakabhushunddi continued, **"In Kaliyuga, some Brahmins (by caste) are illiterate, greedy, and lustful, of loose character, wicked and husbands of women who use their bodies for lust."**

**424-425** Power of lust -- Men dance to the tune of women.

**Qur'an S. 4 : 27, Allah doth wish to turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him) far, far away.**

426 दोः कृत त्रेता द्वापर समय पूजा मख अरु जोग ।  
जो गति होइ सो कलि बिषै नाम तें पावहिं लोग । ।U/102

426. Kaakabhushunddi continued, "**During the three ages *Satyayuga, Traytaayuga and Dwaaparayuga*, a man could benefit from meditation, from performing sacrificial rites and from service as the worship of God, respectively. One secured the same benefit in today's worldly *Kaliyuga* by merely remembering God's name."**

In Islam there is no concept of axons or ages. The Qur'an is for all times and so is its first word (in God's name is all that is necessary for succour for us.) for all situations.

427 चौः कलिजुग जोग न जग्य न ग्याना । एक अधार राम-गुन-गाना । ।  
सब भरोस तजि जो भज रामहिं । प्रेम समेत गाव गुनगामहिं । ।U/103

427. Kaakabhushunddi continued, "**Neither meditation (yoga), nor the performance of sacrificial rites, nor the path of Knowledge are available for a man in *Kaliyuga*. His sole succour is singing Shree Raama's glory. He who gives up trust in all other means and, with reverential faith, remembers Shree Raama, and sings with love His praise undoubtedly gets across the ocean of rebirth."**

ब इस अल्लाह are at the beginning of every chapter of the Qur'an because their repeated utterance is of use to all of all levels of the intellect and contain the need and intent of the seeker.

Qur'an S. 40 : 7,...those around it Sing Glory and Praise to their Lord...

428 चौः सोइ भव तर कछु संसय नाही । नाम-प्रताप प्रगट कलि माहीं । ।  
कलि कर एक पुनीत प्रतापा । मानस पुन्य होइ नहिं पापा । ।U/103

428. Kaakabhushunddi continued, "**Such a man undoubtedly gets across the ocean of rebirth. The power of the repetition of Shree Raama's name is manifest in *Kaliyuga*. Another sanctifying power of this age *Kaliyuga* is that a man can perform a meritorious deed in his mind but he cannot commit a sin mentally."**

In *Kaliyuga* or the present age, our mind is powerless to curse or to bless. So it can neither hurt nor help. But it can pray to God to help. Its malicious prayer to hurt is denied.

In today's age *Kaliyuga* our minds need empowerment to bless or put a curse effectively, so we can only do a good deed, e.g., pray by the mind but not commit a sin to hurt any. An empowered (*vivaykee*) mind when received by disciplines can do both because it can create matter and situations both. (Appendix 12)

The ancient Indian science for receiving from God an empowered mind is in all religions.

429 दोः कलि-जुग-सम जुग आन नहिं जो नर कर बिस्वास ।  
गाइ राम-गुन-गन बिमल भव तर बिनहिं प्रयास । ।U/103  
चले हरषि तजि नगर नृप तापस बनिक भिखारि ।  
जिमि हरिभगति पाइ सम तजहिं आसमी चारि । ।K/16

429. Kaakabhushunddi continued, "**If a man has faith, no age is as good as *Kaliyuga*. In this age, the singing of Shree Raama's praise takes a man across the ocean of rebirths without much labour."**

When the weather brightened after the rains, **the king** for a survey and adventure, **the sage** for performing austerities, **the trader** for business and **the beggar** for alms, **all happily moved out of town**. In addition, **the four *aashramas* were as happy as the man who secures devotion and so becomes free from the burden** of the duties, not from duties themselves, **of the four stages of life**.

**426-429**, No age is superior to the present where God's name achieves all in any profession or stage of life. So Qur'an provides,

**Qur'an S.4 : 28, Allah doth wish to lighten your (difficulties) for man was created weak (in flesh).**

**Qur'an S. 73 : 7-8, True there is for thee by day prolonged occupation with ordinary duties. But keep in remembrance the name of thy Lord and devote thyself to Him whole heartedly.**

430 दोः प्रगट चारि पद धर्म के कलि महं एक प्रधान ।  
जेन केन विधि दीन्हे दान करइ कल्यान । |U/103

430. Kaakabhushunddi continued, "**Dharma is supported on four pillars. Of these, the pre-eminent in Kaliyuga is charity. Whatever the form of charity, when properly done, it benefits its doer.**"

**Qur'an S. 2 : 267 ...Give of the good things which ye have (honourably)... earned,**  
**Qur'an S. 2 : 263, Kind words and covering of faults is better than charity followed by injury.**

**Qur'an S. 2 : 271, if you disclose charity, even so it is well, but if you conceal them, and make them reach those in need, that is best for you. It will remove from you some of your evil.**

**Qur'an S. 3 : 92., By no means shall you attain righteousness unless you give of that which ye love.**  
(See couplet No. 233 in Ch. 4B)

431 दोः हरि-माया-कृत दोष गुन बिनु हरिभजन न जाहिं ।  
भजिय राम सब काम तजि अस बिचारि मन माहिं । |U/104

431. Kaakabhushunddi continued, "**All the good and bad qualities of objects are brought about by God's power maya. They affect a man till he remembers God. A man should therefore always remember Shree Raama's name and give up all his worldly desires or entrust them also to His care.**"  
(See couplets Nos. 272, 299 in Ch. 4B and 389)

432 चौः जेहि तें नीच बड़ाई पावा । सो प्रथमहिं हठि ताहि नसावा । |U/106

432. Kaakabhushunddi continued, "**A mean person first destroys his benefactor who uplifts him.**"

The mean and low destroys his benefactor first -- ingratitude.

**Qur'an S. 2 : 276... He loveth not creatures ungrateful**

**Qur'an S. 39 : 7, He liketh not ingratitude from His servants:**

**Qur'an S. 17. 67... Most ungrateful is man!**

**Qur'an S. 40 : 61. Allah is full of Grace and Bounty to men: yet most men give no thanks**

**Qur'an S. 14: 7, If you are grateful I will add more (favours) unto you.**

433 चौः कवि कोबिद गावहिं असि नीती ।  
खल सन कलह न भल नहिं प्रीती । |U/106

433. Kaakabhushunddi continued, "**The learned call it wisdom not to develop friendship with, or animosity toward, the wicked.**"

To avoid or be distant from the wicked and to pray to God for his change into the good is our best available conduct.

**An axiom.**

436 चौः लाभ कि कछु हरि-भगति-समाना । जेहि गावहिं सुति सन्त पुराना । ।  
हानि कि जग एहि सम कछु भाई । भजिय न रामहिं नरतनु पाई । ।U/112

436. Kaakabhushunddi continued, "Is there a gain greater than devotion to Shree Raama which is praised in the Vedas and the Puranas and by spiritually advanced persons? After receiving a human body, is there a greater loss than not to remember Him?"

Devotion to Allah is a gain and its absence a loss.

(See couplet No. 415)

437 चौः ग्यानहिं भगतिहिं अन्तर केता । सकल कहहु प्रभु कृपानिकेता । ।  
भगतिहिं ग्यानहिं नहिं कछु भेदा । उभय हरहिं भवसंभव खेदा । ।  
ग्यान विराग जोग विग्याना । ए सब पुरुष सुनहु हरिजाना । ।  
पुरुष प्रताप सकल सब भांती । अबला अबल सहज जड़जाती । ।U/115

437. Garurha said to Kaakabhushunddi, "O abode of kindness! Please explain the difference between devotion and Knowledge."

Kaakabhushunddi replied, "There is no difference. Both rid a man of the suffering of rebirths. Knowledge or *jnaana*, the renunciation of all worldly objects or *vairaagya*, meditation or *dhyaana*, and applied Knowledge or *vijnana*, are all as powerful as a man in every way. Devotion personified as a woman is powerless and without any consciousness of its own."

खुदा के कुर्ब तक पहुंचे बताते हैं कई इक राह ।  
तराजू से वोह राहें तोल कर कुछ पा नहीं सकता । ।

Spiritually advanced persons suggest many paths that they followed. It serves no useful purpose to compare the merit of the paths.

(See couplet No. 421)

438 सोः सो मुनि ग्याननिधान मृगनयनी बिधुमुख निरखि ।  
बिकल होहिं हरिजान नारि बिस्व माया प्रगट । ।U/11  
चौः जे असि भगति जानि परिहरहीं । केवल ग्यानहेतु स्म करहीं । ।  
ते जड़ कामधेनु गृह त्यागी । खोजत आक फिरहिं पय लागी । ।U/115  
जोग कुजोग ग्यान अग्यानु । जहं नहिं रामप्रेम परधानु । ।A/291  
छंः जे ग्यान-मान-बिमत्त तव भवहरनि भगति न आदरी ।  
ते पाइ सुर-दुर्लभ-पदादपि परत हम देखत हरी । ।U/13

438. Kaakabhushunddi said to Garurha, "Even the masters of Knowledge are helplessly captivated by a charming woman with a face as attractive as the moon. Man is helpless before Vishnu's *maya*, which is in the form of woman in the world."

He who gives up devotion to Shree Raama and labours to gain Knowledge, is obstinate. He ignores the legendary wish fulfilling milk cow (devotion) at his home and goes about searching for milk in *aak* plants (*Calotropis Procera*). Its poisonous sap resembles milk.

That yoga is evil and that Knowledge is ignorance in which love of devotion to Shree Raama is not preminent.

Intoxicated with the pride of Knowledge, they do not respect devotion to you, Shree Raama, which destroys their bondage to rebirths. They reach the height, which is difficult even for gods to attain. But, O Hari! We have seen these masters of Knowledge falling.

The power of uncontrolled senses and six passions is greatly emphasized in Sanatana Dharma. Even gods and saints become their victim if they are not constantly striving and be alert to the power of passions over their minds.

(See couplet No. 272 in Ch, 4B and No. 415)

439 चौः माया भगति सुनहु तुम्ह दोऊ । नारिबर्ग जानहिं सब कोऊ । ।  
 भगतिहि सानुकूल रघुराया । ता तें तेहि डरपति अति माया । ।  
 रामभगति निरूपम निरुपाधी । बसइ जासु उर सदा अबाधी । ।  
 तेहि बिलोकि माया सकुचाई । करि न सकइ कछु निज प्रभुताई । ।  
 अस बिचारि जे मुनि विग्यानी । जाचहिं भगति सकल-सुख-खानी । । U/116  
 हरिसेवकहिं न ब्याप अविद्या । प्रभुप्रेरित ब्यापइ तेहि विद्या । । U/79

439. Kaakabhushunddi continued, "**Both *maya* and *bhakti* are well known as feminine. *Bhakti* is Shree Raama's beloved. Therefore *maya* is afraid of *bhakti*. If pure and inimitable *bhakti* continually abides undisturbed in a man's heart, *maya* hesitates even to look into his eyes and cannot exercise any power over him. Realizing this, sages with Knowledge and those with its experience, seek devotion, the source of all happiness."**

***Avidyaa maya* does not affect Shree Raama's devotees to make them ignorant. Prompted by God, *Vidyaa maya* makes them knowledgeable.**

The path of devotion, that is, service of Allah has an edge over other paths because of its simplicity. Its best form is to remember Him because that makes it obligatory to guide us, vide,

**Qur'an S. 29 : 69 We guide him**

**Qur'an S. 93 : 7 guides wanderers.**

**(See also couplets Nos. 415, 421, 443. 444)**

441 दोः कहत कठिन समुझत कठिन साधत कठिन बिबेक ।  
 होइ घुनाच्छर न्याय जौं पुनि प्रत्यूह अनेक । ।  
 चौः ग्यानपन्थ कृपान कै धारा । परत खगेस होइ नहिं बारा । ।  
 जौं निरबिघन पन्थ निरबहई । सो कैवल्य परमपद लहई । । U/119

441. Kaakabhushunddi continued, "**It is difficult to put across and understand the path of Knowledge and so is to acquire discrimination (*vivayka*). Even as rarely as a letter formed by the trail left by termites on the outer surface of wood, if one understands this path, there are numerous obstacles in the path. This path is like a double-edged sword and is not easy. A man overcoming the obstacles of this path can, however, reach the highest," that is, realize his identity with Brahman.**

Since Allah is the end of our journey and He has perfect knowledge and so He also symbolizes knowledge. He guides us by the path of knowledge if we surrender to Him.

**Qur'an S. 2 : 285 Thee is the end of all journeys."**

**Qur'an S. 29. 69. We will certainly guide them to our Paths**

**Qur'an S, 2 : 29 He hath perfect knowledge.**

**Qur'an S. 2 : 255 nor shall they compass aught of His knowledge except as He willeth.**

443 चौः जिमि थल बिनु जल रहि न सकाई । कोटि भांति कोउ करइ उपाई । ।  
 तथा मोच्छमुखु सुनु खगराई । रहि न सकइ हरि-भगति बिहाई । ।  
 अस बिचारि हरिभगत सयाने । मुक्ति निरादर भगति लोभाने । ।  
 भगति करत बिनु जतन प्रयासा । संसृतिमूल अबिद्या नासा । । U/119

443. Kaakabhushunddi continued, "**Just as water cannot exist for our use without some support, for example, the earth for rivers and oceans or a vessel for water, the bliss of liberation cannot exist without devotion to Hari. A knowledgeable devotee gives up liberation from the cycle of rebirths, in lieu of devotion. Without much labour, devotion to God eliminates *Avidyaa maya*, the root of man's suffering."**

Direct devotion to Allah as a Sufi is the cup that holds the benefit from Him of all paths and effort we make to reach Him because Allah loves His devotee. **(See also couplet No. 415)**

444 दोः सेवक सेव्य भाव बिनु भव न तरिय उरगारि ।  
 भजहु-राम-पद-पंक-ज अस सिद्धिन्त बिचारि । ।  
 जो चेतन कहं जइ करइ जइहि करइ चैतन्य ।  
 अस समरथ रघुनायकहिं भजहिं जीव ते धन्य । ।U/119  
 छंः सुर साधु चाहत भाव सिन्धु कि तोष जलअंजलि दिये । ।B/326  
 दोः मसकहि करइ बिरचि प्रभु अजहि मसक ते हीन ।  
 अस बिचारि तजि संसय रामहि भजहिं प्रबीन । ।U/122

444. Kaakabhushunddi continued, "Without unshakeable devotion in the form of the servant to his master, Shree Raama, a man cannot get freedom from a rebirth. Keeping this in mind, please constantly remember Shree Raama. He changes an insentient being into a sentient being. Blessed are the worshippers of such an all- powerful God."

**Gods and spiritual aspirants look for one's intent and attitude. Can a worshipper satisfy the ocean with the offering of a handful of water?**

**Shree Raama can make a mosquito into Brahmaa, the first in the Indian trinity of Brahmaa, Vishnu and Shiva, and make Brahmaa smaller than a mosquito. Knowing this, the wise give up doubts and remember Shree Raama.**

The lesson is that the best and easiest form of relationship with God is that of us being the servant and God as our Master. When we serve without expecting any return this selfless service becomes our service of our beloved God. Islam does not believe in God having a form. A Muslim cannot enjoy the love of God of merely looking at him with love. So, the selfless service of Allah becomes one of the best forms of love of Allah. When we have no opportunity to serve Allah physically by serving the poor or His devotees, for example, to remember Him and to dedicate to Him whatever we do as our daily assignment and doing it as diligently as possible becomes His service and a form of our love for Him. We must remember that God does not need our service or our remembering Him. He knows our needs and intent and so remembering him makes it obligatory on Him to guide us,

**Qur'an S. 29 : 69 We guide him**

**Qur'an S. 93 : 7 guides wanderers.**

**Qur'an. S. 29 : 6, And if any strive with (might and main), they do so for their own souls: for Allah is free from all needs from all creation.**

Qur'an provides for the above lesson of service of Allah as our love of Allah. **See cplt. No. 415** and

**Qur'an. S. 3 : 144 Allah...will swiftly reward those who (serve Him) with gratitude.**

**Qur'an. S. 2 : 152 Then do ye remember Me; I will remember you.**

**Qur'an S. 3 : 31 If you do love Allah,...Allah will love you...**

445 चौः सो मनि जदपि प्रगट जग अहई । रामकृपा बिनु नहिं कोउ लहई । ।  
 भावसहित खोजइ जो प्रानी । पाव भगतिमनि सब सुखखानी । ।U/120

445. Kaakabhushunddi continued, "If we treat devotion to Shree Raama as a precious jewel, we do see it in the world. We secure it only through His grace. Those who seek devotion intensely with trust, find it a mine of bliss."

Devotion to God develops only by God's grace for a sincere seeker. **(See couplet No. 467)**

**Qur'an S. 10:100, No soul can believe except by the will of Allah.** (This applies to all spiritual injunctions in the Qur'an because grace is Allah's will.)

446 चौः मोरे मन प्रभु अस बिस्वासा । राम तें अधिक राम कर दासा । ।  
राम सिन्धु घन सज्जन धीरा । चन्दन तरु हरि सन्त समीरा । ।  
अस बिचारि जोइ कर सतसंगा । रामभगति तेहि सुलभ बिहांगा । U/120

446. Kaakabhushunddi continued, "I believe that Shree Raama's unswerving devotees are greater than Him. If He is the ocean, His devotees of tranquil temperament, are the clouds, which quench the thirst of the earth. If He is a sandal tree, the sages are the wind to make other trees fragrant. Remembering this, association with holy persons facilitates the development in a man of devotion to Shree Raama."

Qur'an does not accept any entity greater than Allah yet it gives pre eminence to Allah's name by S. 1.1 and repeating it at the beginning of all its chapters. Allah knows the intent of the seeker who treats all means to reach Allah as necessary for him to reach Allah. For this purpose of reaching Allah, His name becomes greater than him but only till we reach Allah. Qur'an is a means for reaching Allah and so it repeats His name at the beginning of each chapter. Once the seeker reaches Him, he rejects the ladder or the means. So Allah as *Rahmanir Rahim* appreciates the seeker's noble intent in according importance to his means to reach Allah.

447 चौः प्रथमहि कहहु नाथ मतिधीरा । सब से दुर्लभ कवन सरीरा । ।  
बड़ दुख कवन कवन सुख भारी । सो सनछेपहि कहहु बिचारी । । U/121

447. Garurha asked Kaakabhushunddi seven questions. First. "Of all the forms of bodies in the world, which body for a soul is the most difficult to acquire?" Second. "What is the greatest pain or suffering?" Third. "What is the greatest happiness in the world? Please tell me briefly."

448 चौः सन्त असन्त मरम तुम्ह जान्हु । तिन्ह कर सहज सुभाव बखानहु । ।  
कवन पुन्य सुतिबिदित बिसाला । कहहु कवन अघ परम कृपाला । । U/121

448. Garurha continued, "You know the characteristics of men of divine vision and also of the wicked people." Fourth. "What is their nature?" Fifth. "What is the meritorious deed preeminent in the Vedas?" Sixth. "What is the greatest sin mentioned in the Vedas?"

449 चौः मानसरोग कहहु समुझाई । तुम्ह सर्वग्य कृपा अधिकाई । । U/121

449. Garurha's seventh question was, "What are the diseases of the human mind? O Kaakabhushunddi, you are knowledgeable and kind to me. Please explain all this to me."

Not to ask for diseases of the body was because it was a great discovery of the Vedic rishis that the mind controlled the body and not vice versa. A purified mind and good health and a not purified mind creating a physical disease are inescapably co-existent. A patient helps cure by observing mind purifying disciplines in his illness. A continual selfless prayer to God, e.g., surrender, by the patient in illness as in overcoming other situations purifies the mind. (See couplet No. 325 in Ch. 4B)

**447 to 449** The lessons in the answers to these Kaakabhushunddi's Seven Questions are for analytical understanding by us for practice in daily life for receiving an empowering mind for a fulfilling life.

450 चौः नर-तन-सम नहिं कवनिउ देही । जीव चराचर जाचत जेही । ।  
नरक-सर्ग-अपवर्ग-निसेनी । ग्यान-विराग-भगति-सुख-देनी । । U/121

450. Kaakabhushunddi answered Garurha seven questions. First. "There is no physical body in this world as good as the human body which is desired by all the sentient and insentient creatures. It

**is the ladder for reaching hell, heaven and liberation. It bestows the bliss of Knowledge, renunciation of worldly attractions and of attachment and devotion to God."**

It is to our advantage to know the facilities and functions available in our body. Thereby we make it the instrument for knowing for what Allah wants us to use our body and do that for our fulfilment.

(See also couplet No. 423)

451 चौः नहिं दरिद्रसम दुख जग माहीं । सन्त-मिलन-सम सुख कहूं नाहीं । ।  
सन्त सहहिं दुख परहित लागी । पर-दुख-हेतु असन्त अभागी । । U/121

451. Kaakabhushunddi continued his answers to Garurha's seven questions. Second, **"No suffering equals poverty."** Third, **"There is no happiness greater than the company of men of divine vision."** Fourth, **"Men of divine vision suffer themselves in doing good to others. The wicked are unfortunate. They hurt others."**

452 चौः पर संपदा विनासि नसाहीं ।  
जिमि ससि हति हिम उपल बिलाहीं । । U/121

452. Kaakabhushunddi continued, **"Just as a hailstone destroys itself in destroying the crop, the wicked people destroy others' wealth and also destroy themselves in their effort."**

453 चौः परमधरम सुतिविदित अहिंसा ।  
पर-निन्दा-सम अघ न गिरीसा । । U/121

453. Kaakabhushunddi continued, Fifth, **"Non-violence is the highest *dharma* in the Vedas."** Sixth, **"The greatest sin is to find a baseless fault in others."**

*Ahinsaa* or Non-violence or peace is the literal meaning of the word Islam. This enabled Khan Abdul Gahaffar to make non violent the naturally revengeful and violent Pushtoon Pathans of North West Frontier Province with Peshawar as its Capital. These *ahinsic* Muslims that reached 100,000 were more courageously non-violent than Hindus led by Mahatma Gandhi. Mahatma Gandhi admitted it to the Khan.

(See Appendix 2)

**Qur'an S. 5:32 "...whosoever kills a person unless it be for manslaughter or for mischief...in the land, it is as though he had killed entire humanity**

**Qur'an S. 2 : 190 Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.**

**Qur'an S. 6 : 151, Take not life, which Allah had made sacred, except by way of justice and law.**

**Qur'an S. 16 : 125, Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner"**

**Qur'an S. 49 : 12, ...and spy not on each other, nor speak ill of each other behind their backs;**

**Qur'an S. 24 : 19 Those who love scandal...will have a grievous penalty.**

**Qur'an S.104: 1, Woe to every scandal monger and back biter.**

454 चौः सुनहु तात अब मानसरोगा । जेहि तें दुख पावहिं सब लोग । । U/121

454. Kaakabhushunddi continued, Seventh. **"Now hear about the diseases of the mind which cause suffering to everybody."**

The science for empowering the human mind is the greatest and unique gift of the Vedic rishis to humanity by discovering it as the knowledge that occurs as the foundation of all God centred religions

that could ever surface on the earth after the rishis were no more,

**Qur'an S. 2 : 10, In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).**

**Note 34: The insincere man who thinks he can get the best of both worlds by compromising with both good and evil increases the disease of the heart because he is not true to himself.**

This insincerity arises in us as soon as any one or more of the six passions overwhelm us to make our mind polluted by them. **(See couplet No. 272 in Ch. 4B)** Hence the Qur'an repeats purity.

Vedic rishis discovered that all physical diseases were caused by a polluted mind. So, Tulsidas' science of empowered mind creates in us purified *vivayka* for freedom from need by prosperity that such a mind creates and from disease by a purified mind and from fear by this mind seeing realities and separating them from unrealities that cause fear.

455 दोः नेम धर्म आचार तप ग्यान जग्य जप दान ।  
भेषज पुनि कोटिक नहीं रोग जाहिं हरिजान । । U/121

455. Kaakabhushunddi continued, **"Even if a man enforces discipline upon himself, follows righteous conduct in harmony with his divinity, observes austerities, acquires knowledge, performs sacrificial rites, repeats sacred incantations, does charity and takes hundreds of other remedial measures, diseases of the mind do not leave him."**

456 चौः रामकृपा नासहिं सब रोगा । जो एहि भांति बनइ संजोगा । ।  
सद्गुरु बेदबचन बिस्वासा । संजम यह न बिषय कै आसा । । U/122

456 Kaakabhushunddi continued, **"If Shree Raama's grace produces a set of circumstances, all diseases of the mind are cured. This set comprises: to seek and come across a self-realized guru, to have trust in the Vedas, to have no expectation for the fulfilment of worldly desires and to remain steadfast in these three resolves."**

The lesson in **couplet No. 2 in Ch. 4A** is repeated here. We waste our life by not developing faith in the reality of God for making use of it as rishis taught us for our continual human to divine bliss for which we are given birth on the earth. Our सच्चिदानन्द nature that is one with that of Brahm in Advaita is the proof of this precept.

457 चौः रघु-पति-भगति सजीवनमूरी । अनुपान सद्धा मति पूरी । ।  
एहि बिधि भलेहि सो रोग नसाहीं । नाहिं त जतन कोटि नहिं जाहीं । । U/122

457. Kaakabhushunddi continued, **"Shree Raama's name is the only life saving herb for all diseases of the mind. An enlightened intellect and reverential faith in devotion is the regimen. All these together might cure the diseases. Innumerable other remedies cannot rid us of them."**

458 चौः जानिय तब मन बिरुज गोसाई । जब उर बल बिराग अधिकाई । ।  
सुमति छुदा बाढ़इ नित नई । विषय आस दुर्बलता गई । । U/122

458. Kaakabhushunddi continued, **"A man's mind is healthy when his renunciation of the world becomes powerful, his hunger for wisdom increases and weakness for worldly desires decreases day-by-day."**

**454-458** A healthy mind is free from power of passions that attach us to worldly attractions. To keep our mind healthy we need understanding the role of passions and the ways to circumvent them and

so be alert to them by continuous striving. All this becomes possible only by Allah's grace for which we must constantly remember Him. That is why Qur'an emphasizes our need for reaching our pure state in which Allah creates us and helps us in our effort. **(See couplets Nos. 272, 318 in Ch. 4B)**. Our purified mind strengthens faith in devotion to God and receives cosmic power for helping to secure for at ;east those we can reach freedom from need, disease and fear.

459 चौः सतसंगति दुर्लभ संसारा । निमिष दंड भरि एकउ बारा । ।U/123

459. Kaakabhushunddi continued, "It is difficult for a man to reach and be in the company of spiritually advanced people even once for a few moments."

**Axiom** Only if Allah wills it.

(See couplet No. 460)

460 दोः गिरिजा सन्त-समागम-सम न लाभ कछु आन ।  
बिनु हरि कृपा न होइ सो गावहिं वेद पुरान । ।U/125

460. Shiva said to Paarvatee, "According to the Vedas and Puranas, our benefit from association with spiritually advanced persons or *satyasanga* is unequalled by anything else in the world. Such company is not possible except by God's grace."

459-460

(See couplet No. 302 in Ch. 4B)

461 चौः मन-बच-कर्म-जनित अघ जाई ।  
सुनहिं जे कथा स्रवन मन लाई । ।U/126

461. Shiva continued, "All consequences of sins committed by thought, word and deed are destroyed for those who listen with deep interest to the story of Shree Raama's life."

Reading the Qur'an, listening to the glory of Allah in experiences of His grace by seekers, holy company and even remembering Allah invoke Allah's forgiveness of our errors.

**Qur'an. 2:152 Then do ye remember Me; I will remember you.**

**Qur'an S. 24 : 64 Well doth He know what you are intent upon**

**Qur'an S. 11 : 61 My Lord is always near ready to answer**

463 दोः सो कुल धन्य उमा सुनु जगतपूज्य सुपुनीत ।  
श्री-रघु-बीर-परायन जेहि नर उपज बिनीत । ।U/126

463. Shiva continued, "That family is sacred and praiseworthy in which Shree Raama's humble devotee is born."

The birth of Allah's devotee is a great good fortune for its family, (See couplet No. 182 in Ch. 4A )

464 चौः रामकथा के ते अधिकारी । जिन्ह के सतसंगति अति प्यारी ।  
गुरु-पद-प्रीति नीतिरत जेई । द्विजसेवक अधिकारी तेई । ।  
ता कहं यह बिसेष सुखदाई । जाहि प्रानप्रिय श्री-रघु-राई । ।U/128  
दोः जे स्रद्धा संबल रहित नहिं सन्तन कर साथ ।  
तिन कहुं मानस अगम अति जिनहिं न प्रिय रघुनाथ । । B/38  
चौः रामभगति जिन्ह के उर नाहीं । कबहुं न तात कहिय तिन्ह पाहीं । ।U/113

464. Shiva continued, "Those people who love the company of saintly persons, respect their guru, adhere to good norms in conduct and serve Brahmins (*varna*, symbolic of knowledge) deserve to

listen to Shree Raama's story. For those who love Shree Raama as dearly as life, His story is blissful."

Those who do not possess the wherewithal for their journey of life in the shape of reverential faith in God or of the company of men of divine vision and of devotion to Shree Raama, find it difficult to listen to Shree Raama's story.

One should not narrate Shree Raama's story to those who have no love for Him."

One should not read Qur'an to those not interested in it because obviously they are rejected ones and have not received Allah's grace, vide,

**Qur'an S. 7 : 186. To such as Allah rejects from His guidance, there can be no guide:**

**Qur'an S. 10:100, No soul can believe except by the will of Allah.**

**Qur'an S. 74 : 54. Nay, this surely is an admonition:**

**Qur'an S. 74 : 55. Let any who will, keep it in remembrance!**

**Qur'an S. 74 : 56. But none will keep it in remembrance except as Allah wills:**

**Qur'an S. 17. 46, And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).**

467 चौः एहि महं रुचिर सप्त सोपाना । रघु-पति-भगति केर पन्थाना । ।  
अति हरिकृपा जासु पर होई । पाउं देहि एहि मारग सोई । । U/129

467. Shiva continued, "There are seven beautiful flights of stairs in Shree Raama's life story. Each is a path to secure devotion to Him. But it is only when He is specially kind to a person that he takes a step on any of the paths."

Only God's grace creates one's interest in Ramayana or the path of spirituality.

**Qur'an S. 10:100, No soul can believe except by the will of Allah.**

**Qur'an S. 74 : 56. But none will keep it in remembrance except as Allah wills:**

471 चौः एहि कलिकाल न साधन दूजा । जोग जग्य जप तप ब्रत पूजा । ।  
रामहिं सुमिरिय गाइय रामहीं । सन्तत सुनिय राम-गुन-ग्रामहीं । । U/130

471. Tulaseedaasa says, "In *Kaliyuga*, the present age, certain means for the liberation of the human being from his sufferings in life and bondage to the cycle of rebirths, are not available. Some of these means are meditation (*Raajayoga*), the performance of sacrificial rites, and the repetition of sacred incantations, the observance of austerities and fasts and worship of God. In *Kaliyuga*, the only effective means for reaching God is to remember Shree Raama's name and to recite and listen to hymns in His praise." (See couplets Nos. 426-429)

472 दोः मो सम दीन न दीनहित तुम्ह समान रघुबीर ।  
अस बिचारि रघु-बंस-मनि हरहु बिषम-भव-भीर । ।  
कामिहि नारि प्यारि जिमि लोभिहि प्रिय जिमि दाम ।  
तिमि रघुनाथ निरन्तर प्रिय लागहु मोहि राम । । U/130

472. Tulsidas prays to Shree Raama, "None is so poor and in distress as I am. There is none like you, O Shree Raama, who cares for such as I am. Keeping this in mind, save the world from its frightful suffering through the cycle of rebirths. Just as a beautiful woman attracts a lustful man and wealth a greedy man, O Shree Raama, grant me that I have for you the intensity of their combined yearning for what they cherish."

As a true follower of Sanatana Dharma, Tulsidas defines here a true devotee of God as one who prays for humanity and not only for himself, his kith and kin, his co religionists and his country.

Followers of all religions do the same when they are spiritually advanced.

